

P E A C E
The End of the Perfect and Upright,
Demonstrated and usefully Improved in a
S E R M O N,

Preached upon the Occasion of the Death and Decease of that
Piously Affected, and truly Religious MATRON,

Mrs. ANNE MASON.

*Sometime Wife to Major Mason, who not long
after finished his Course and is now at rest.*

By Mr. James Fitch Pastor of the Church of Christ at
Norwich.

Prov. 10. 7. *The Memory of the just is blessed.*

Psal. 112. 6. *The Righteous shall be had in everlasting remembrance.*


Heb. 6. 11. *We desire that every one of you do shew the same diligence,
to the full assurance of hope unto the end.*

12. *That ye be not sloathful, but followers of them, who through Faith
and Patience inherit the promises.*

C A M B R I D G E

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Christian Reader :

 *He Abusive, and justly to be Condemned practise of too too many, who in Preaching Funeral Sermons, by mis-representing the Dead, have dangerously misled the living, and by flattery corrupted many, hath occasioned not a few to question (if not conclude against) the lawfulness of Preaching at such seasons: and made others less forward, and almost afraid to make a due improvement of such awful, solemn opportunities; by comporting with the providence of God, in making use of those heart-awakening strokes of his angry and Almighty Arm, whereby we have been bereaved of much of our strength and glory. But surely it is the holy will of God which determineth what is good and lawful, and that by an eternal Law, not alterable by the sinful lusts of men.*

The Vessels of the Temple lost not their Holiness of Consecration to the service of the true and living God, by their illusage in Babilon. Hol. Paul, 1 Cor. 3. 22. setting down and summing up the riches of true Believers, put into the Inventory, Life and Death, Life is yours, and Death is yours, but not your own only, but of others, who are Fellow members of the same Mystical Body, and part of the fulness of him who filleth all in all. These Worthies whose Life & Deaths are Recorded in Heb. Chap. 11. are presented, Chap. 12. 1. as a Cloud of Witnesses, to be minded by us, and followed in running with patience, the race that is set before us. Had not importunity of such as knew and honoured the eminent piety of that deceased Saint, now at rest (whose departure out of this World occasions this ensuing Sermon) out of a desire to Embalm her Name, and preserve the memory of a life and death so exemplary and instructive, prevailed with the pious Author (too much a lover of privacy and retirement) these useful Notes had not so publicly presented themselves unto thy view;

Now the God of all Grace, will use so to sanctifie this with other like helps, that when summoned hence into another World, thou mayest be able to say and pray with good Hezekiah, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight;

Unto His mercy I commend thee, and rest thine in him

P S A L. 37. 37.

Mark the Perfect and behold the Upright, for the end of that man is peace.



Very Word of God as its *his Word* is very precious, but some Honey Combes contain more Honey and better Honey then some other, *The Word of God is more precious then Gold, then fine Gold, and sweeter then the Honey and the Honey Combe*, as in *Psalm 19. 10.* Judicious and pious Calvin, that famous Expositor saith of this Psalm, that it contains *Doctrine* Principally, usefull; and he gives weighty Reason to prove it, because *David* by this Psalm shewes that though the Godly suffer Adversity in a Godly way, and the wicked prosper in their wicked way and usefully goes ill with the best, and well with the worst persons for a time, yet the vast difference the Lord makes between the Godly and the wicked, making the Godly to be happy through his Grace in their greatest misery, and leaving the wicked through his just judgment, in a cursed and miserable state, in their greatest outward prosperity, and the difference between these two is very Remarkable, in their Lives and in their Death. First The difference in their Lives, and the various dispensations of God to them, are in many particulars specified from the 1. verse to the 35. And the difference in respect of their Death, from the 35. verse to the end of this Psalm: The General which contains the specialities is expressed in my Text, this *37. verse*: *Mark the Perfect, and behold the Upright: for the end of that man is Peace.*

The Text implies.

1. That some Persons are remarkable Subjects of Gods mercy and Divine favour. *Who are these?* but the *Perfect*, the *Upright*.
2. In what are they remarkable? First, As they are *perfect* and *upright* men, so they are to be marked in their Lives. Secondly, in respect of their latter end, and thus they are to be marked in their Deaths.

Mark the perfect man and behold the upright, for the end of that man is peace. Thirdly, Our Duty, the Psalmist calls for special observation, mark and behold the upright how he lives, and how he dyes? what his life is, and what is his end? and as *Calvin* renders it, observe and consider: This Psalm, of which these words are a principal part, they may be taken as an *Epitome*, briefly containing the whole, being to open that which is a *Paradox* as he calls it: The Doctrine from these words is,

Doct. *The Life and Latter end of the Godly contains observable things, which God requires us to consider.*

What the Life, and what the Death of the Godly is, our God calls us to mark and behold: For the Explication of this Doctrine, let us consider, (1.) What are the Observable things in the Life and in the Death of the Godly? &c. 1. what ought to be our Observation of them? We are not to expect that all the Observable things respecting the Life and the Death of the Godly can be particularly contained and express'd in one Sermon, although an Angel from Heaven should be sent at this time to Preach to you; for much of the time through all Eternity shall be spent upon this Subject amongst the Spirits of the Just made perfect; But I shall give you some Observations concerning some Specialties, to set your Observations to work so far as God shall assist in this very assisting time.

First, Concerning the Observations respecting the life of the Godly, the Text presents us with two Generals: *First*, The perfection of the Godly. *Secondly*, The uprightness of such, *Mark the Perfect and behold the Upright*; concerning the first of these, the Question ariseth, *What perfection can be observed in a Godly mans Life, while he lives with a body of sin in him?* I Answer, Yet it's to be marked, (1.) That the Godly in this life have some beginnings of perfection, and those which shall grow up till they come to perfection, and so abide for ever: There is a Spirit in a Believer which breathes and reacheth after, and is restless for perfection, and which is called, *A heart perfect towards God*, 2 Chron 36. 11. and you know the usual distinction, which Divines make use of, a perfection of parts though not of degrees, *Every part and power of Soul and Body being Sanctified*, 1 Thess. 5. 23. and fitted in some degree and measure to every good work, 2 Tim. 2. 21. Observe how the Godly will be doing and trading in every good work to which God calls him,, according to the Relation towards God or Man in works of Holiness.

Holiness, and Righteousness, Love and Mercy, shewing himself to be a childe of his Heavenly Father, and will be imitating his Divine and absolutely perfect Example, *Mat. 5 ult. be you perfect as your Heavenly Father is perfect*, and he is a perfect Childe of God though not grown up to be a perfect man in Christ. (2) It's likewise to be observed, that sincerity and uprightness in Gospel sense is called perfection, and the God of Grace calls his upright ones, perfect ones, & accept their upright service, as perfect service; you know *David's* charge to his Son, the charge of a Godly and dying Parent to his surviving and succeeding childe, *My Son, serve God with a perfect heart*, 2 Chron. 28.9. and *Hezekiah served God with a perfect heart*, 2 King. 20.3. and in this sense the next words may be expolitive to the former, mark the perfect. Question is, *Who is perfect?* the Answer, Behold the upright, as *Hezekiah* under a sentence of death, turned his face towards the wall and prayed to the Lord and said, *Remember now O Lord, I have walked before thee in truth and with a perfect heart, have done that which is good in thy sight, and wept sore*, *Isai. 38. 2, 3.* How I have walked in Truth, that is in uprightness and sincerity, doing that which is good in thy sight, not wandering after the sight of mine eyes; not pleasing carnal and sinful affections, and therefore that I have walked with a perfect heart, that which the God of Grace will accept . perfect, and calls it perfect, and therefore the question yet remains unanswered; *Quest. What are the remarkable things relating the life of the upright?* I Answer, First, In respect of actings towards God. Secondly, Actings towards man. First, The observable things in the life of the upright in his actings; nextly towards God, The first Character is a holding forth the highest esteem of Communion with God in his Ordinances, and therefore a faithful improvement of all good opportunities for that purpose: For that purpose, Oh mark how the upright soul prizeth Communion with God; his prizing Communion with God, is like the price the thirsty sets upon drink, an only good, none such at that time, the voice of the upright especially in time of privation is exprest experimentally by *David*, *Psal 42. 1, 2, As the Hart panteth after the Water-brooke, so panteth my soul after thee O God; My soul thirsteth for God, for the living God, when shall I come and appear before God, ver. 3. My tears have been my meat day-and night, while they continually say unto me where is thy God, ver. 4.* when I remember these things, I pour out my soul in me: Oh! what pantings, writhings, weepings, and soul-pourings out for the enjoyment of Communion

munion with the Living God, which do most feelingly argue the highest esteem of Communion with God in the hearts of his upright attendants: Hence these longings for a Sabbath, for a Fast day, for a Sermon, while others long for an end of the Sabbath, that they may be again into their worldly occasions and vanities; and hence follows that faithful improvement of all good opportunities for the sake of Communion with God, I say all seasons both set and solemn seasons, and occasional seasons, taking the opportunity when given *and redeeming time*, as it's called, *Ephes. 5.* and when it cannot be gained without it costs him something; yet an upright Soul will and must have seasons for Communion with God what ever they cost him, though he makes the World pay for it, and sleep pay for it, and hazards his health for it, and all, yet Mark the upright, how faithful he is in taking and improving seasons of Communion with God, while the Hypocrite, the Deceiver is willing to take an excuse, and make an excuse, and occasion that he may not come into the presence of God, but his deceit is manifest.

The Second Remarkable thing, in respect of the life of the Upright, in his Communion with God, appears in his secret Communion with God, in secret Prayer, and self examination, these are contained in former generals, as they are means of Communion with God; but yet because these have very spiritual specialties in them, we must especially mark and behold them, and how the Upright behaves himself in them. First, In secret Communion with God in secret Prayer; an upright Soul cannot content himself with publick Prayer and Family, but he must come in secret into the presence of his Heavenly Father, and Pray in secret, that he may see him in secret, and reward him openly, *Mat. 6.* and if there were no positive command, to require this and that, Conscience, upon this account could not lath him for a neglect of a Command of God, yet if the Lord will only grant him liberty to appear in secret before him he could not but come; and could no more refrain then you can refrain from going to, and pouring out your heart in secret to an intimate friend in whom you love as your own Soul, *1 J. 4. 6. 2. 1.* Pour out your heart before him, can a Lover refrain from secret meetings with his Beloved, the Upright who love the Lord must have their secret meetings with Christ, wherein they may pour out that which they cannot before, and with others, for they have to do with him whom their Souls love, *1 J. 2.* Second place in self examination, the Application of the Doctrine is the life of the Sermon, and Self-examination is the life of

Application of the Sermon: the upright cannot content themselves without frequent and solemn practice of this duty, no more then you can content your self when you are a hungry, to have food set you only to look upon, or speak of it, and not take it into your mouth to chew it, therefore mark and behold how he eats Sermons, *and they are the joy of his heart*, Jer. 15. 16. and how doth he eat them but by examining his estate and a^ctio is, his Spirit and Life by them, and not in a slighty and overly manner, but by most serious Communings with the Lord and his own heart upon his Bed, *I s^a. 4. 4.* or in some other secret place, and not only once in a long time, but this is his work every Lords day, yea every day in the Week in some measure, he is upright in this matter, thus *working out his Salvation with fear and trembling*, Phil. 2. 12. 13. We can but hint at some observable things: Thus of the a^ctions of the upright towards God; in the second follows his a^ctions towards man.

First in Words, Secondly in Works.

1. In Words, whose endeavour is to speak that he may not offend with his Tongue and therefore keeps a Watch before the door of his lips, *Psal. 141. 3.* But that which the upright strives after, & in some measure attain, is better then this, to administer Grace to the hearer, *that his words may be seasoned*, Eph. 4. 29. Col. 4. 6. and may become to others a tree of life, bearing precious fruit, Prov. 15. 4. and the words of the upright, proceeding from the uprightness of their hearts, are observable things.

2. In Works, Mark and behold the upright, how in his works he liveth without offence, Phil. 2. 15. blameless and harmles, and not only so, but shining as a light in the World, as in works of Holiness Godward, so in works of Justice, Love and mercy towards others; *full of mercy and good fruit without Hypocrisie*, Jam. 3. 17. He that sees not observable thing; in the works of the Upright is strangely blinded: Hitherto of the life of the Upright, nextly follows the remarkable things respecting their Death; The Text say's, *For the end of that man is peace*, is the end of the Upright peace, how doth this appear? do not some who have been upright suffer much trouble of minde in their death, and do express none or very little of peace at their latter end? I Anwer First, It is usual with the Lord, to shine in upon their Souls of his uprightness before, or at their Death, that before their departure out of the World it is manifest to them, & to discerning Spectators, that while they are yet in their Enemies Land, they are more then Conquerors, and that more

scrib it self, Rom. 8. 37. Hence the peace that passeth understanding, and the unspeakable joy which some upright ones feel in their dying hour, which makes them very willing to depart, *Simeon* like, they can depart in such peace, *Luk. 2. 29*. Secondly, When it's the pleasure of the Lord to withhold such a measure of this peace, yet it's usual that he affords them so much of this peace as shall rule in their hearts, and meekly dispose their spirits to divine providence; and behold in this is often seen a marvellous thing, that if an upright person hath not much of the sense of the sweetness of that unspeakable peace in his dying hour, and though he is now aware of the misery of falling short, for none can be so sensible of that, as those who know experimentally the preciousness of Christ and heavenly things: and though also many times the very thought, what if deceived? what if fall short at last? that thought would make the flesh tremble; the heart feeling the intollerable weight of a supposed separation from Christ, and yet for such, without any clear evidence of the love of God, to have peace ruling in the heart, as in *Col. 3. 15*. and to say I am content now to be at the Lords dispose, I commit the cause of my soul to him, this is very observable, *Eli* sentenced to death, both he and his two Sons, and many other things which shall make the ears of every one who heareth it to tingle, *1 Sam. 3. 11-17, 18*. and yet *Eli* enabled to say, *It's the Lord, let him do what seemeth him good*, there is a peace which is the inseparable companion of meekness; a meek and a quiet spirit is of great price, *1 Pet 3. 4*. Christs Soul trouble was extream in his dying hour, but yet he had the peace and quietness of a meek spirit which did rule in his heart, and compose his spirit to submission to his Fathers Will, and to commit his Spirit into his Fatherly hand, *Luk. 23. 46*. and what if it should be the pleasure of the Lord, that some of his Children shall have a fellowship with Christ in his suffering Soul trouble in their dying hour, yet if the Lamb of God doth by his Lamb-like spirit, compose the heart to a childe-like committing of the Soul into his fatherly hands, here is peace, the peace and quietness of a meek spirit; but it's a marvellous thing to have peace ruling in the heart in the midst of many troublesome thoughts in the minde.

Thirdly, to conclude this, if the marks of uprightness appear in their life; there is no reason for us to doubt but that the Lord will make the end of such to be peace, whatever troubles they suffer before their end, if I behold a Christian walking in integrity, making it his integrity

erity, making it his daily exercise to keep a Conscience void of offence towards God and towards man, whatever trouble he may suffer in time of sickness and nigh his latter end; yet the Lord sayes, *Mark this upright one*, and have I seen the mark of uprightness stamped upon his life and walk, surely the Lord who sayes *His end shall be peace*, doth say to me that I ought to believe it, and ought as certainly to believe it, as if I see sensibly the Angels taking the Soul, and Heavens opening to receive it, and heard a new Song tuned in Heaven for the triumph of this Soul over death: He that walks in integrity, what ever his labour may be in his journey, and when nigh to his journeyes end, yet as soon as his labour ends his rest is eternal rest, his peace *which passeth understanding* begins; *He shall enter into peace, they shall rest in their beds, each one walking in his uprightness*, *Iai 57. 2.*

The Second Particular follows, what our duty is in observing these observable things; The Lord calls us to mark and behold:

Quest. What is the marking and beholding?

Ans. It's an affectionate Attention of the minde, It's as when the eye affects the heart, and the heart being affected keeps the eye looking upon the Object, you have the like expression in another place, used by our friend to lob *Job 33. 31. Mark well. Oh lob, ana hearken to me, hold t. y peace and I will speak*, Oh mark well the life and latter end of the upright! Oh hearken to what the Lord sayes concerning their life and death; the same Expression the Lord improves to the Prophet, when he would prepare him for the Visions of the Ordinances of his House, *Ezek. 44. 1.* The Lord said, *Son of Man, mark well, and behold with thine Eyes, & hearken with thine Ears all that I say to thee, concerning the Ordinances of mine House, and mark well the entering into it*; But in my Text the Lord saith, *Mark the perfect and behold the upright*, it's as if the Lord had said, as I would have you mark well and behold mine Ordinances, so I do require you to mark well and behold the life and latter end of those who have loved my Habitation and seen my beauty in my House, have walked with me in the faithful improvement of all my holy Ordinances: This is only the general, let us more particularly consider, *First*, it's a marking by way of comparison, the blessedness of the upright in their lives and latter end in comparison of others, this is a principal scope of the Text, and of the foregoing and following words, and therefore let us comparatively mark the Upright, as if we see them stand at the right hand of Christ, and others at his left hand, both in their

life and death: Behold the life of the Upright, how he shines as a light in a darksome World, and shall shine as the Stars for ever and for ever; and behold how others walk in darkness, and shall go into outer darkness, Prov. 3. 18, 19. *Behold the Upright lives as a Citizen of Heaven, having his conversation in Heaven*, Phil. 3. and Heaven is his Country and own place, Heb. 11. 10. and behold how others live as slaves to the World, and in bondage to their Lusts and the Devils temptations, and they shall go to their own places, Act. 1. 25. *Behold the Upright lives and walks in the spirit of Christ*, Gal. 5. 28. and you may behold Christ living and walking in him, Gal. 2. 20. but others live and walk in their own spirits, and you may see the evil one living and walking in them, Joh. 8. 44. Oh mark the latter end of the Upright, in comparison of the latter end of others; the end of the Upright man is peace, the end of others is no peace but hellish woe! Oh when the Upright dye, the Angels stand ready to receive the Soul, & carry it into *Abrams Bosome*, or rather into *Christs Bosome*; when others dye, the Devils stand ready to take hold of their Souls, and to hurry them into intollerable and endless misery: were our eyes opened to see the Attendants, the Upright have at their dying hour, like the sixty Valliant men spoken of in Cant. 3. 7. about *Solomons Bed of the valliant of Israel*; but the black Guard, and cursing, and cursed tormentors which are about others in their dying hour, we should readily acknowledge an infinite difference and distance the Lord has made between the Upright and others.

Secondly, We should mark the Upright by way of Imitation; if we do not in this sense mark them we mark in vain, and behold them to no good purpose; the Lord requireth us to mark the life of the Upright as a living example, that may live with us, and in us, and that when they are dead; and to consider the end of their conversation, that we may live and dye as they, Heb. 13. 7. the Lord commands us to behold the upright who have gone before us, as the *Israelites* did behold the Cloud which went before them in the Wilderness, shewing them their way through the Wilderness unto Canaan, and as if they heard a voice saying, Follow me, Heb. 12. 1. We are compassed about with a Cloud of Witnesses; Oh all the examples of the Upright who are gone before us, and they are the Cloud in the Wilderness to guid us, Isai. 6. 16. *Ask for the way wherein they walked and found rest to their Souls*; Oh mark well and behold the light side of this Cloud of their upright Example, it hath a voice saying, Follow this way of Communion with God, and walking

walking with the Lord, and ye shall have rest to your Souls.

Thirdly, Mark the Upright by way of Lamentation, *Isai. 57. 1. the Upright perish and no man layeth it to heart, and the mercifull taken away, and none considering that the Righteous is taken away from the evil to come*; We should so mark the life and death of the Upright, that we lay it to heart, not mourning because of their state for they are happy, all tears wip't away, and are lead by the Lambe to the Fountains of waters, *Rev. 7. 17. and Rivers of pleasure, Psal. 116.* But mourn because they no longer be so helpful to us, Oh that wholesome Tongue which was a Tree of life, and o' helpful to administring Grace to the hearer, you shall hear it no more, Oh that countenance, and in which Wisdome and Grace shined, you shall see it no more! Oh that hand which relieved and refreshed, the bowels of many in mi'ery shall help no more: help Lord, the Gouly casteth and the faithful fail, *Psal. 12. 1.* and who knows but such are taken from the evil to come, there may be a dreadful storm at hand, which it may be in tenderness to them they are taken away, but we must abide and suffer it.

The Application of the Doctrine follows: The Doctrine it self and the Explication of it is so Applicatory in all the parts of it; That I can not but think that you who are conscientiously attentive have been applying this Doctrine to your Souls while I have been opening of it:

1 Use. It commends to us, and sets before us the surpassing excellency of Uprightness: Doth the Lord call us to mark and behold the Upright, because of their happy life and blessed death, can we behold their excellency and happiness, and not behold the excellency of Uprightness, which makes them to excel? that is the good which doth us the greatest good, which doth us good at the latter end, to humble, and to prove, and do thee good at thy latter end, for that is thy good for ever and for ever; but it's uprightness, that which doth thee good at thy latter end: *Behold the Upright, the end of that man is peace*; Oh it's not thy riches and wealth! Oh what can that do in the day of wrath: the covetous who has spent his time and strength in the pursuit of the World, and has neglected communion with God, the Ordinances and Means of his Soules good, Oh how is he tormented in that day, *Ezek. 7. 19. wealth cannot deliver his soul, Psal. 49. 7, 8. it's not honour and applause of men, it's not visible profession and some common gifts and abilities, when thy dying hour is come, all the questions are reduced to that one, Whether upright*

or no? whether upright in thy Family relations? whether upright in thy Church Relations? whether thy walk was in uprightness? and if any one Minister of Christ, or any Godly Friend can Answer thee this Question to thy Souls satisfaction, he shall be to thee a Messenger indeed, one of a thousand, Job. 33. 23.

2 Use. Doth the Lord call us to mark and behold the Upright in their life and death: You know what hath befallen us, and whom the Lord hath lately taken away from us unto himself, His Servant and Handmaid, who lived to the Lord, and dyed to the Lord, and is with the Lord; but was a Mother, a nursing Mother to this afflicted Church and People: I know it will be without offence to you, if I declare to you the remarkable things worthy of observation in her life and death: My God in the express words of the Text requires me to *Mark and Behold* Her Godly life and Happy end, and not bury those Observations with her, but that they may live in us, and in the Generations to come.

First. You have heard how uprightness shews it self in prizing communion with God, and in a faithful improvement of all opportunities for that purpose (1) In respect of prizing of Communion with God, its a rare thing to behold such constant freshness of Spirit, and affectionate esteeming of Communion with God: I have frequently seen her weep in her speaking of, and lamenting after Communion with Christ, but it was a rare thing for her to weep because of any outward loss or cross whatsoever. Oh shee having kept the strength of her affections for the Lord Christ, whom her Soul loved: the Communion with God which she had was manifest in pourings out of her heart in his presence, Psal. 62. and it was likewise manifest in her thirstings after opportunities of meeting with God; I have observed such a frequent longing for a Sabbath, and longing of Soul for a Sermon, for a day of Fasting and Prayer, and other opportunities, and I have heard her frequently say, That a joyfull Sabbath did comfort her all the week after, and a sad Sabbath made a sad week, that the Lord had brought her desires into that one desire, Psal. 27. 4. and thus precious to her Soul was one day in the House of the Lord, Psal. 84. 10.

Secondly, In respect of faithful improvement of her opportunities of Communion with God: Oh with what weakness and trembling, difficulty and danger to health and life did she many times come to the publick Ordinances, but she would purposely conceal her sickness, often times from her near Relations of the Sabbath day, least in tenderness to her, they should hinder her.

her from going to the publick Ordinances; and I have heard her often say, that if she could possibly go to the House of God, whatever her bodily weakness was, yet she did not suffer any harm, but many times felt that it was strength, not only to her Soul but health to her body, *Prov. 4. 8.*

You heard in the *Second place*, How Uprightnes shews it self in secret communion with God, in secret Prayer, and Self-examination.

First, In respect of secret Prayer; She had been so acquainted with that Ordinance from a childe, that upon conference I had with her upon that occasion, I could not perceive that she could charge and accuse herself of any neglect, not so much as one time in thirty years; Oh her Soul knew right well what it was to Pray in secret to her Heavenly Father, *Mat. 6.* and to be in the secret places of the stairs with the Lord, *whom her Soul loved, Cant. 2. 14.* (2.) And concerning Self examination; besides other daily exercises and communings with her heart; I know for many years it was rare that one Sermon passed, but she must at some time or other in that week take an opportunity to confer about it, and gather out that portion which did belong to her: It was very rare that one day in the week passed but she must set a time to read and meditate, and apply the Word to her own Soul; and were I able to rehearse the many Spiritual, Weighty, and Narrow Questions and Discourses I have heard from her, it would fill up a large Book: *Thus did she eat the Word, Jer. 15. 16.* and was thus laborious in *working out her Salvation with fear and trembling, Phil. 2. 12.* Thus of her Actings towards God. (a.) You have heard how Uprightnes shews it self in actings towards others: *First*, In Words. *Secondly*, In Works. In respect to her Words, You know what a Law of Wisdome and Heavenly mindedness, of meekness & kindness was in her mouth, *Prov. 31. 26.* The Lord having gifted her with a measure of Knowledge above what is usual in that Sex; So I know if she had an opportunity with a Godly friend, and the time had been spent in Discourse about Worldly occasions, and if she had not redeemed some time out of it for Heavenly Conference, I have heard her speak of it with grief, *For the mouth of the Righteous speaketh Wisdome, and his tongue talketh of Judgements, Psal. 37. 30.* as she had opportunities by reason of her usefulness to the afflicted, so how the Lord supplied her with a Word in season; Oh you who have been afflicted know these things right well.

a. Concerning her Works, I need not tell you what a *Dorcas* you have

have, lost Men, Women and Children, are ready with weeping, to acknowledge what works of mercy she hath done for them, *Act. 9. 39.* the short time and my afflicted state will not suffer me to enlarge, but if I could, I do not affect saying any more, but that which my Text, and the present providence calls me to speak: These are Monuments to minde you of much more. But before I conclude, I must not omit some very observable things concerning her *Death*.

First, Shee knew nothing by her selfe that was matter of trouble of Conscience in this day, but the Lord had quieted her spirit concerning her Spiritual state: She was desirous to live for the good of her Family, but content to dye if the Lord would have it be so, as she said; But the observable thing with me is this, I know she was usually in time of health, full of spiritual exercise and darksome objections about her spiritual state: but in time of sickness still the Clouds were scattered, full of fears at other times, but the Lord was no terrour to her in the evil day, but her hope; and so it proved at her *Death*.

Secondly, She had some taste of unspeakable peace and comfort, which in the midst of such pains so disturbing and confounding to the outward and inward senses, yet made her say, *she should be at home in a little time, being ready to depart to her Fathers house*, *Jon. 14. 2, 3.* and shee who had the Spirit of Adoption, could not but under the pains of death, call *Abba Father for help*, *Rom. 8.*

Thirdly, When she was under the pangs of Death, and Nature could not be at rest, yet I speaking to her whether I should Pray once more with her? to which she readily answered yea, and during all the time of the Prayer, lay as fully composed as at any time; that either the Lord at that time rebuked the pangs of death, and caused the King of terrors to retreat his force, or else the Prince of peace would shew us, that his peace when he pleaseth shall rule, and that in the Enemies Land, in the midst of the terrors of Death, and that she had to encounter with a Conquered Enemy, *Iohn 16. ult.*

The last *Use* is by way of comfort, to those who mourn because the Upright are taken away from them. (1.) Consider, there is no reason to mourn because of their state, *for their end is peace*, and they would not change their place again for ten thousand Worlds, *Rev. 14. Blessed are they who dy: in the Lord, they rest from their labours and their works follow them*; I have heard her say, that when the Lord in an Ordinance had come nigh to her Soul, it was a grief to her to think of going into world.

(1)
worldly occasions; Oh how is her Soul satisfied, and abundantly ⁶ in the presence of Christ now, *Rev. 7. 17.*

2. If you would have comfort against your loss, lament after the Lord Christ his Spiritual presence; this Upright one makes the Upright such, and keeps them such to their end: are they so precious, Oh how precious is Jesus, the savour of, whose Ointment is such that the Virgins love him, and his love is better then Wine, therefore the Upright love him, *Cant. 1. 3, 4.* Oh pour out thy heart to Christ, and say, I lament my loss of an upright Servant of thine: Oh thou canst make up my loss by thy presence.

3. Preserve the memory of the Upright by imitating of them; It's a pleasing thing to love when it can no longer enjoy the presence of the Beloved, yet to preserve the memory of the Beloved, and is there any way to preserve the memory of the Upright so as by imitating of them, Children are the Off-spring of Parents, and are their Images, and therefore Parents live in their Children, especially if the Childe imitates his Parent; thence is the Proverb, *That a Parent will live so long as that Childe lives.* you Children, who have lost a very Godly Mother; you Christian Friends and Neighbours; who have lost a Godly Friend, need not exhort you to mourn, you have more need at this time of some comfort to prevent excess: But would you shew love indeed to her, Oh preserve her memory, and that must be by imitating of her; think and speak of, Oh weep and pray over these observable things in her Life and Death, that you prize Communion with God as she did, that you may love Prayer and Self-examination as she did, and abound in good works: *Thus shall her memory be blessed to you, Prov. 10. 7. and you shall be Blessed at your latter ends.*

F I N I S.
